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ORIGINAL ARTICLES:

MEMBERS' GIFTS TO SCIENCE

It is with pride that the attention of members of the affiliated anthropological societies of Australia is drawn to recent gifts made by their co-members.

The late P. J. Howe gave to the State of New South Wales in 1944 seventeen acres of land at Somersby Falls on which is situated a most important group of rock engravings.

The late Dr. H. O. Lethbridge gave to the State of New South Wales in 1941 his collection of anthropological, natural history, historical and miscellaneous material, and his library of eight hundred volumes. The gift was formally accepted on behalf of the Government by the Minister for Education in 1942. The collection is now exhibited in several rooms of the Narrandera Intermediate High School, where it has aroused considerable interest, and in respect to aboriginal stone implements and wooden weapons it has already become an important collection in which are preserved many unique specimens from southern New South Wales that would otherwise have been dispersed. Dr. Lethbridge set out to collect, with the aid of the school students, stone implements within a radius of twenty miles of Narrandera but the work gradually embraced a much larger area. This institution is an outstanding example of the manner in which a museum of local material can be appreciated and given enthusiastic support by the residents of a district, and at Narrandera it has been of considerable cultural and educational value to the people. It is to be hoped that it will form a Lethbridge Museum in the town that will cater for the whole of the adjacent country districts.

Mr. R. Lindsay Black, of Leeton, has lent to the museum at the Technical College in Broken Hill his magnificent collection of stone implements and other specimens. Mr. Black, with the aid of his sons and the co-operation of many residents, set out to form a thoroughly representative collection of the material to be gathered in the far west of New South Wales, a task that he has followed assiduously over a long period. In addition, he has already published three booklets* of a series on the Aborigines of the Darling River Valley and of central New South Wales. It is hoped by Mr. Black that residents of the far west who possess many fine specimens will follow his example and deposit them in this museum.

Stone implements are so abundant on surface sites in country districts that similar museums can be formed in many towns, and in them invaluable collections may be displayed and preserved for both educational and scientific purposes. They involve much time, labour and expense in their collection, and both Mr. Black and the late Dr. Lethbridge have been unstinted in these respects. They have set a splendid example to other collectors, but we

* *Burial Trees*, 1943; *Cyclons*, 1943; and *Aboriginal Art Galleries*, 1943.

must not forget to mention here the large number of collections given in past years to our state museums by other members of the societies.

The Anthropological Society of Victoria has received a bequest of five hundred and fifty pounds from the late Mrs. Florence I. MacDowell of Melbourne to be devoted to the well-being or betterment of the Australian aborigines in such manner as the Society may think proper.

The above gifts of such a varied nature indicate the extremely healthy and admirable attitude of members generally to the advancement of the science of anthropology and of the welfare of the native peoples. These generous and far-seeing acts preserve valuable relics for posterity in the country of their origin, they demonstrate a scientific spirit far removed from that of the collector who amasses material for its monetary value, and above all they are convincing proof that the anthropological societies of Australia have a function to perform which their members are doing their utmost to fulfil.

F. D. McCarthy.

REVIEW :

Aboriginal Art Galleries of Western New South Wales. *By R. Lindsay Black. Pp. 1-76, Pls. 78-142, Maps 1-2. 1943. Price 6/6.*

In this booklet, which is the third of a series dealing with the aborigines of the Darling River valley and central New South Wales, the author describes the twenty galleries of rock paintings and engravings that are known in the area. It is illustrated with 74 excellent photographs, and by two diagrams which show the distributions of the galleries and of the art styles. In addition, there is a list of where the 28 known motives occur, a foreword by Mr. C. P. Mountford, and a description of the class of rocks and technique employed for engraving them by Mr. S. R. Mitchell.

Mr. Black points out that the engravings do not occur in all districts where suitable rock is available, and also that the large arrangements of stones occur north of the rock art area and west of the carved tree area. He believes that the engraved rocks were painted during ceremonies and that they are of ritual significance. In regard to antiquity the opinion is given that engraving on rocks is an old custom that survived till the coming of the white man.

Quite rightly, Mr. Black draws attention to vandalism, and quotes the removal (p. 86) of one large rock bearing a number of engravings from the Mootwingee Reserve. His memoir demonstrates convincingly that all of the sites should be given complete protection as national monuments, with severe penalties for vandalism.

This memoir is one that all interested in the subject should add to their library.

F.D.McC.

Australia : Primitive Economics. *By Miss Alison Harvey.*

Food Preservation in Australian Tribes.

Earlier observers of the Australian Aborigines found little or no method of preserving foods among their cultural attributes, and on that account they tended to be decried as typically improvident children of Nature. However, over almost all of the country now remaining to the Aborigines it is found that methods of preserving foods exist, mainly to cover two contingencies, times of possible future shortage, in the case of seasonal foods, and preservation of food to make a hoard to cater for large numbers of incoming people, as in the case of corroborees or rituals connected with that particular food.

Both these factors operate in the case of the Karawa tribes of the Wearyan and MacArthur Rivers of the Borroloola district of the Northern Territory. These people have evolved methods of preserving and catering for shortages of some article which show a high regard for the necessary nutritional properties of food. Drying (" dehydrating," in the current jargon) is of course the main means for preserving.

The Cycad Palm. This has a nut, about the size of a quandong, with a husk which is edible raw, and is a good food. The kernel when fresh must be soaked in water before being eaten to remove its caustic properties, but can be cooked in hot ashes and eaten direct. There are two methods of preserving this food :

(1) The nut is cut into slices with the blade-bone of a kangaroo, the husk and pith together, dried in the sun for two or three days. It is then rolled in cylinders of paper-bark and will keep thus for months, being used as a medium of exchange with neighbouring tribes besides comprising a store of food. The ripening process counteracts the caustic properties of the kernel, which may be eaten cooked or raw when required.

In this form the cycad nut is known as *Nagwi ama.*

(2) In this process cooking is part of the system. Large trenches are dug, about 20 ft. long, 2 ft. wide and 1 ft. deep, and lined with dry grass. The nuts are broken open out of the shell into the trench into layers and covered with earth. The nuts ripen naturally, and after two to three months they are dug up and pulverized on grinding-stones. This powder is moistened with saliva and made into large flat slabs about 7 in. by 3 in. by 1 in. and cooked in hot ashes. With a paper-bark cover they are readily transportable and are articles of trade and ceremony. In this cooked form they are known as *Mundja.*

The tribes of this area have an increase-centre for the Cycad Palm at Manangura, some seven miles from the mouth of the MacArthur River, which is the scene of corroborees and where much *nagwiama* and *Mundja* is brought for practical purposes and for ceremonial trade between approved tribal relations.

Eggs also are preserved, which during the appropriate season occur in thousands from turtles and sea and land birds. For this purpose the eggs are broken into a shallow bark dish, beaten up and then poured into a paper-bark container whose sides are bent upwards to meet at the top, forming a hollow cylinder. When this is placed for a short time on hot ashes the cooked egg becomes a hardened mass sealed in paper-bark, and is available for transport and trade.

On Melville Island the intestines and gullet of the turtle are cleaned and used as a container in which the eggs are cooked. This preserved egg-food is known as *Inamamwa*.

Sugar is also conserved; the Salmon Gum exudes a white substance from the leaves called " Mana " or " Sugar-loaf." This is gathered by plucking the leaves, drying them for two to three hours and pressing the sugar which drops off them into large balls which can be carried, stored or traded.

Rushes. The rushes, called *Mura Walja*, which grow in profusion along the Gulf littoral, have a sweet taste, the roots and stems being eaten by the natives. These latter can be crushed, pounded into cakes after being dried and will keep for long periods. In this form the rushes are known as *Tu-dama*, and when required are soaked and reformed into cakes before cooking in the usual manner.

It is mainly upon vegetable foods that the preserving arts of the natives are exercised, but they have some skill in conserving meat, aided of course by the fact that a high degree of " maturity " of the preserve is not objectionable to them, as in the case of the preserved eggs already described. Flying-foxes are sometimes cooked whole and carried as a reserve of meat, and among the Djingali of the central desert areas kangaroo meat is often shredded into fine strips, pressed into bark dishes and dried on hot stones, when it goes by the same native name as " meat." Soaking before use renders it more palatable.

The yam is the great staple in the diet of the northern tribes, and they show skill in distinguishing between the edible and poisonous varieties, for eating direct. However, many of the poisonous varieties are preserved, the ripening process counteracting their caustic nature. For preserving yams, the tip of the shell of the fresh-water snail is truncated, forming a hole at the tip with very sharp edges. With these the yam is shredded with long strokes, the shreds are dried and made into cakes for bulk-handling, moistened if necessary with saliva. This yam mixture can then be soaked and re-cooked when required.

A. HARVEY.

OBITUARY

Mr. William John Walton died on July 17th, 1944, at the age of 79. He was born at Mansfield, Nottingham, on Christmas Day in 1864, and left England in 1886. It was not until 1900 that he went to live at Manly, when he was also taken to see the rock engravings at Flat Rocks, Brookvale. From that time to the end of his life he took a keen interest in the Australian aborigines and their culture. A keen naturalist, he knew every nook and cranny of the Warringah and Kuring-gai Chase areas, which he explored in company with the Walters brothers and the late B. L. Hornshaw, and during these ramblings many new groups of engravings and paintings were found. It was through the representations of Mr. Walton that the two groups of engravings in Allambie Road, Brookvale, and others were reserved. He was an intimate friend of the late P. J. Howe, and always kept a watchful eye on road and other constructional works to prevent them from destroying engravings or paintings. He wrote many articles on this subject and on local history in the *Manly Daily*. Mr. Walton was a foundation member of this Society, and a Councillor from 1939 to 1943, and several of his articles have appeared in this journal.

F.D.McC.

New Guinea: Material Culture. **Austen.**

Native Handicrafts in the Trobriand Islands. *By Mr. Leo Austen.*

The following essay was written about 1935, and is now being published in the hope that it may be useful in the future. What changes have taken place in the Trobriands due to the war I do not know, but it is possible that native handicrafts have developed, though most of the stuff that I have seen being turned out was cruder and more hastily finished than in the past.

The Woodworkers of Boitalu.

Prior to the advent of the Europeans, special industries were associated with particular villages. Perhaps the most outstanding were the woodworkers of Boitalu village. These people were considered the outcasts of the Trobrianders, because they ate bush pig and stingray.

At Boitalu wooden bowls of various sizes were made. Some were decorated along the rim with incised designs. Other articles manufactured were combs for the hair and cylindrical cups for use as mortars, with which are associated the wooden pestles for crushing betel-nut. The betel-crushers were often carved at the handle-end to represent pigs, dogs, birds and human beings. These carvings had a generic name of *tokwalu*.

At Boitalu another important craft was that of making fibre armlets, the fibre being obtained from a fern growing in the locality.

But of all these industries the most important was bowl-making, which produced an essential article of barter for foreign goods, when certain villages went on the *Kula* expeditions to islands in the D'Entrecasteaux group.

Basket-making. The industrial centres for basket making were Luia, Bwatavaia and Okobobo, which produced various sized yam-baskets, as well as the three-tiered hand-baskets. The latter were also made at Yalaka.

Ebony Work. In Boitalu, the Melila (*meku*) was the chief wood used for industrial purposes, but ordinary food bowls were also made out of a softer wood.

Where ebony was obtainable near the villages of Obweria, Vakuta, Omarakana and Kaibola, the betel pestles and mortars were made of this more durable wood, and lime spatulas were carved in these villages as well as at Yalumigwa and some of the villages on Kaileuna Island.

Lime Pots. The lime pots made from gourds were an important product of Wabutima and Yalaka villages, and the corks of these pots were very carefully and faithfully formed to fit the opening.

Industries of Lagoon Villages.

The salt-water people living along the main Kiriwina lagoon manufactured turtle-shell ear-rings, and obtained from the lagoon a shell (locally known as *Kaniku*) which was cut to form coconut scrapers. These two articles as well as coconuts obtained from Kaileuna formed the main articles of barter between the lagoon villages and the bush people. Fish was not used for the barter of manufactured goods, as it was an article of exchange solely for other foods.

Canoes. The main villages building *masawa* sea-going canoes were Vakuta, Sinaketa, Omarakana, Kuiao and Kaduwaga. Kavataria and Mulosaida villages on the lagoon hired these great canoes from one or other of the first four villages, as they seldom had any themselves.

The large canoes of the built-up *kaivakasi* type were used only on the lagoon, and were much smaller than the *masawa*. They were built at the first four villages mentioned above and also at all the villages on Kaileuna Island, and at Kuluvitu, Mwatawa and Kaibola near the north-west coast of Kiriwina Island. Kavataria and Mulosaida bought the dug-outs from all these villages and built them up in their own village. The building-up and the tying together with native rope of these canoes was a craft calling for intimate knowledge of the work, and only a percentage of the people were proficient at it.

The smaller and lighter canoes were divided into three sizes in Kavataria and Mulosaida villages. These were not built up with side-planking. They were called *kalipola, ligataia* and *kaimolu*. I believe that in Sinaketa the smaller canoes are known under the one name of *kewou*, but in the northern part of Kiriwina the various sizes are differentiated by separate names. The first two types are used for fishing not too far away from the villages and for the collection of lapi oysters, while the third (the lightest and smallest) is mostly used for gathering *mwali* armshells. These three light canoes are the ones in use for everyday work. For the most part, these canoes are dug-outs, lashed to the outrigger by the village people themselves, though in 1935 it was found that many were made in the dug-out stage by those villages making the *kaivakasi* canoes, and sold to those village people who have not the inclination to work on the first building. The building-up of even these small canoes called for a high standard of knowledge in order that the centre of equilibrium should be correct.

The children of lagoon and coastal villages made small toy canoes (*kailalali*), especially after harvest time when the south-east breezes were blowing strongly. These canoes, in which excellent work was done by the small children, were a faithful and accurate replica of the larger ones and thus their knowledge of canoe-making was gained.

Engraving.

The canoes, limesticks, betel-nut pestles and mortars, yam-boards and house-boards were never considered complete unless special markings were incised on the wood. These markings (*ginigini*) were in fact of magical significance, as well as having an aesthetic value.

Not every one bothered to go through the long period of tuition in order to become a *tokwabitam*, or engraver, who was described as a man who could use his hands well for the purpose of making these magical markings. A good carpenter, or anyone who could make handicrafts well, would not be called by this name, for the word *tokatalaki* is the name used for a handicraftsman.

The following particulars give a good idea of the making of a *tokwabitam*:

If a man wished his nephew or his son to become a skilled engraver on wood, he waited until the child was about eleven or twelve years of age. Then, one early morning before sunrise, he would crush one betel-nut in a mortar, breathe a spell over it, and give it to the boy to eat before anything else had passed his mouth that day. Previously, of course, the boy had been prepared for this by many conversations with his father or his mother's brother, so that he knew, more or less, what was expected of him, and what he was going to learn.

If, however, the father or the uncle was not an engraver himself, he could pay a *tokwabitam* to teach the child.

The child would eat of the charmed fruit, and his instructor would say to him : " You eat of this betel-nut. By and by tonight you will sleep, but you will not dream." The following morning the procedure was gone through again, but this time the child would be told : " Eat of this betel-nut. Tonight you will dream. You are to become a good engraver." That night the child would undoubtedly dream, as all day he had been thinking about his future as an engraver. In the morning he would tell his father or mother of the dream he had had during the night. It might be that he had dreamt he was with his young companions, and that they were all cutting out a canoe or building a house. When his father had learnt of the dream he would say to the child : " Ah, you will become a good engraver by and by." Later on, the child would go to the beach and dig in the sand and drink some fresh water, which he had previously charmed with a song taught to him by his tutor. Another day he would charm a very young coconut with another spell, chewing a *kwega* leaf, while so doing, and then he would drink the charmed coconut water.

He now dreamed all the time. His dream might be the incising of the *pusa* mark on a canoe. He would tell his teacher of the dream, and he would be told : " It is good. You take one piece of thin timber (*pilatala*) and try and incise the *pusa* mark of which you have dreamed." Many times the boy would try to cut his dream mark into the wood.

While the boy was still young, his teacher would make him a tabu, and the lad would not be allowed to eat of the head or the tail of a fish, but only the middle part of the body. All the time the student was trying to increase his proficiency in the art of cutting designs on wood. When he became a young man about 15 or 16 years of age he came under another tabu for three or four months. This time he denied himself pig's fat, boiled tubers, and cold food. All his food must be roasted in a fire. He must also lead a continent life, and no ascetic could live a better life while completing his final studies.

By means of this attitude, his days and nights were spent in concentrating on his work as an engraver, and during this time his art developed rapidly, and the crudeness of previous days was lost. At the end of a few more months he had perfected himself, all tabus were given up, and once more he took his place in the full social life, having now enhanced his reputation as an engraver or *tokwabitam*.

The foregoing has been given because it helps one to understand why the *tokwabitam* is looked upon with such respect in the Trobriand community. He commands good prices for his work. A man who has put all the above tabus on himself, especially that relating to his segregation from all his girl friends, calls for admiration from all the village people. " For," say they, " here is a man who is so wrapt up in his work that he will forsake the pleasures of the flesh for a few months. No wonder he has become proficient ! "

An engraver (*tokwabitam*) is usually also a handicraftsman (*tokatalaki*), and therefore can do carpentering as well as engraving. Among the many articles he can make are ornamental prow-boards (*tabuio* and *lagim*) ; ornamental yam-house boards (*kaivalapu* and *tataba*), also used on dwelling houses of the nobility, and which represent more or less the insignia of rank ; lime spatulas and other carved woodwork. He also engraves the intaglio on the prow of the canoe, and he may be called on to place the side planks correctly if the owner of the canoe cannot fit them well himself. Thus a *tokwabitam* is a very necessary man in the economic life of the community, and in olden days his work was very well paid for ;

if he were a commoner he would amass a certain amount of riches and so become a most respected member of society.

Among the Boitalu, the greater number of the boys go through the training for engravers and the various tabus form part of the novitiate's course. In the inland villages there are not so many engravers, one or two to a village being all that is usually necessary.

Handicrafts at the Present Time (1935).

The Wesleyan or Methodist Mission came to the Trobriands about 40 years ago, but it was not until about 1907 or 1908, when the Papuan Government had a permanent representative in the Trobriands, that there was any great change in the output of articles from Boitalu. About that time, when the Reverend Gilmour was stationed at Oiabia, the people of Boitalu realized that there was a ready sale for their manufactures. They therefore produced larger *tokwalu* pigs, birds and human beings than they had done in the past, when these carvings had been done more as an outlet for their artistic tendencies, and there was no sale for them in the villages. But once they found that the European would buy such articles, they began to create more. They saw that a table was necessary to the European, and that on it curios he had bought were placed. The Boitalu went one step further and made small tables of Melila wood, with a base and a top and two or three *tokwalu* as table legs.

About 1921, Mrs. A. C. Lumley, of Gusaweta in the Trobriands, began to take an interest in the woodwork of Boitalu, and utilized their artistry for commercial purposes. *Tokwalu* figures representing human beings were increased in size until they were about 27 inches in height, and these found a ready sale in Samarai, where buyers fitted them into a base, using three of the figures as a stand to hold a Trobriand bowl.

Mrs. Lumley then began instructing the Boitalu in making pot-stands carved from the solid wood. These were very crude at first but as time went on, and under Mrs. Lumley's guidance, the work improved. She then got the Boitalu to make bowls resting on *tokwalu* figures which were cut out of the solid Melila tree trunk. Gradually a table was evolved with a base and a top joined by *tokwalu* men. These figures were incised with Kiriwinan motives, and the top of the table was decorated with the standard spiral pattern as well as with other original motives.

To-day many variations in the forms of tables can be noticed, and among them two-tiered and even three-tiered types can be seen. Others have an arch between base and top. One table has a *tokwalu* representing a European on his verandah, with one foot resting on the rail, knee bent, chin cupped in hand with elbow supported by knee, and in his eyes the far-away look of the original *tokwalu*. It is in every sense a work of art, and appealed to my sense of proportion far more than some of the pictures I have seen of Epstein's sculptures.

Since those early days bowls of better proportions have also been developed.

Thus the lowest caste in the Trobriands have shown that they possess an art well worthy of further cultivation. To Mrs. Lumley, more than to anyone else, must be given the credit for developing the innate artistic qualities of these people, and also for promoting what became an important trade in Trobriand curios. With infinite patience, pointing out and correcting errors, issuing plane-irons, nails (to be sharpened into wood-chisels), and other small tools in part payment in advance for work to be done, she has helped to increase the wealth of these once poor people, and this has also raised their self-esteem. She has also

developed table-making and carving in ebony in villages close to Gusaweta, where the people are now showing signs of artistic development. The Government, too, has done a little, as for a time it paid a few of the better wood-carvers to act as instructors to those who wished to learn the art.

The main tools used for curio-carving are tomahawks, plane-irons (which are made into adzes of various sizes), nails (which are used as chisels and gouges), *kaniku* shells for scrapers, stingray-skin as files, pig's tusks as finishing files, and small three-inch knives for the engraving work. It will be seen therefore that the work done with these few crude tools is of quite a high class and were the people able to obtain a greater variety of tools and shown how to use them their work would improve greatly. Their greatest difficulty has been in levelling the table tops and placing the engravings at equal intervals, but there are a few *tokwabitam* able to overcome these difficulties.

Basket-making has not been developed to any great extent, and is still in its primitive state because there has been no one to teach the makers high class work. Still, even so, I have seen some raffia work which showed that with a little tuition excellent work could be accomplished.

The workers in ebony find an outlet for the sale of ebony ware such as lime-spatulas, small *tokwalu* and betel crushers among the villagers or the Europeans. In addition small ebony canoes find a ready sale to tourists. One *tokwabitam* made me some ebony book-ends, on which various Kiriwinan motives from house boards had been engraved, and the intaglio painted in white enamel. One thing noticeable, however, is that the *average* worker in ebony to-day does not finish off his article as well as he did in the past.

Ebony curios, such as walking sticks, lime sticks, small *tokwalu*, canoes, etc., are now being made in Yalumugwa and also in the Luba district, as well as in the villages mentioned previously. Kitava and Vakuta also made a quantity of ebonyware for sale, and Vakuta men have designed a model shot-gun in ebony.

There has been a lot said about the lost art of canoe-making in the Trobriands. Although there is some truth in this assertion as far as the sea-going canoes are concerned, I believe that before the introduction of iron there was no greater number of *masawa* canoes than there are to-day. It is true that the Sinaketa people are among those who have been gradually losing the art of building sea-going canoes, but that was due to the coming of the pearl-buyers, who in a spirit of competition allowed the pearling villages to use their launches to go on *kula*. In the olden days it is doubtful if there would have been more than two or three *masawa* canoes in any one village, but from old-time stories told to me I believe that these sea-going canoes were larger than they are to-day.

The smaller types of canoes are still being made by those villages which made them in the past. As a matter of fact, the number of canoes in a village depends more or less on the work for which they are required, the supply of work regulating the demand for the number of canoes. There are in all villages a few men and boys who are too poor to have a share in a canoe, but each year that passes finds more and more of the poorer commoners in the lagoon villages obtaining sufficient wealth by diving for the lapi oyster, which often contain pearls, and then buying a share in a small canoe.

It has been said that, because children now go to school, the art of building toy canoes has been pushed into the background. This however is inaccurate. There is a special time

for toy canoe-making, and that is about the end of July or in August when the south-east wind blows rather strongly, and it is usually only then that one finds toy canoes being made. At other times, one can always see small boys and girls playing with bits of stick on which is fastened a leaf sail. They make races with these toys, thus obtaining a good idea of the wind's vagaries with sails. The salt-water villages are dependent on canoes for their livelihood, and for this reason their interest is maintained both among adults and children.

The Future of Handicrafts.

But what is to be the future of handicrafts in the Trobriands? Can we do anything to help them develop their arts further? I think we can, but not without the expenditure of money. The ideal system would be to have an industrial school associated with the Mission or Missions and a special teacher paid by the Government to develop the industrial side of the local art. Native mission teachers themselves could do much in this respect if they received a training before going out to a station. If, however, it is the intention of the new Government to have schools of their own apart from the Missions, then it is up to the Government to see that part of the curriculum would be devoted to the development of local arts.

There is a pandanus known in the D'Entrecasteaux Islands as *reiava*. This only grows on certain soils and would grow in certain parts of the Trobriands. This *reiava* produces a fibre suitable for raffia work, and if it were locally grown an industry could be established for raffia work.

In conclusion, I would say that the Kiriwinan on the average is an artist in embryo, and he only requires training to develop to a much greater degree his skill as a craftsman. He could become a good craftsman in any industry requiring the use of his hands in skilled work. He has originality which could be developed along lines suitable for any work for which he might be trained.

Leo Austen.

OBITUARY

Rev. Napoleon Henry Louwyck, who died on August 18th, 1944, at St. Peters, South Australia, was born on September 15th, 1863, at Houthen, Belgium. As a member of the Order of Capuchins he was a missionary at Lahore and in the Punjab, India, but was compelled to return to Belgium because of malaria. He retired from the Roman Catholic Church and was received into the Church of England in 1909. He came to Australia in 1916, and served in the Yorketown and Yankalilla districts of South Australia from 1922 to 1937. He was an authority on Egyptology and other aspects of anthropology, and his writings include *In Quest of Truth, Mental Indefiniteness, Mental Struggles and Bondage*. These works were set up by their author on his own printing machine, and bound by him, each one being limited to an edition of from one hundred to one hundred and fifty copies. He was a Fellow of the Royal and Royal Geographical Societies of South Australia, and a Past President of the Anthropological Society of South Australia.

J. C. Leask.

Australia : Archæology. **McCarthy.**

Catalogue of the Aboriginal Relics of New South Wales. Part III. Carved Trees or Dendroglyphs.

*By Frederick D. McCarthy.**

This check-list of dendroglyphs has been compiled to assist those who might have the opportunity of finding or recording hitherto unknown examples, and those who wish to make a practical effort to preserve carved trees still standing in various parts of New South Wales. There are between seven hundred and one thousand dendroglyphs on the one hundred and thirty-one sites included in this check-list, but many of these and some undescribed have been destroyed by bush-fires and wood-cutters, others have fallen down and rotted away, and new bark has grown over the carved design on some trees. If existing dendroglyphs are to be saved, every effort will have to be made, especially by local residents, to preserve them. This can be done by removing them to local schools, museums or private homes, where they should be protected from the weather if possible. Fire-breaks should be made round those left standing. Apart from preservation, it is obvious that the recording of undescribed dendroglyphs is an urgent problem because it is inevitable that many will disappear.

To record a site, a simple scale plan should be prepared of the arrangement of the dendroglyphs round a grave, or on an initiation or Bora ground, and each design should be photographed or drawn to scale ; if necessary, for photographic purposes, the low or high relief part of the design can be chalked in to make it clear. Notes should be made of essential details, such as whether stone or metal tools were used to cut the design, and the site should be accurately localized.

There are two generally recognized types of dendroglyphs, the taphoglyphs beside graves, and the teleteglyphs on Bora grounds. Their distribution is shown in the works of Etheridge (1918) and Black (1941). The most comprehensive description of them, including the sites, designs and motives, mode of preparation, size, and significance, is to be found in Etheridge's excellent monograph, and his list of sites forms the basis of this check-list. Other writers, quoted by Etheridge, have described dendroglyphs, particularly R. H. Mathews in his numerous papers on the initiation ceremonies of south-east Australian tribes. A great deal of the information used by Etheridge is acknowledged to E. A. Milne, sometime Commissioner for Railways, who sought out assiduously the locations of dendroglyphs and recorded them, and who obtained many fine examples for the Australian Museum. Mr. R. L. Black published in 1941 a booklet in which is recorded a splendid series of taphoglyphs, including some new designs and sites.

The author would be pleased to receive any information about the dendroglyphs in this check-list, in respect to whether they are still standing, have been destroyed or removed, and in the latter case where they are now placed. In addition, the location of examples not listed would be appreciated, but care should be taken to ensure that they are not modern copies of the aboriginal work, as are those at " The Jungle " on Mt. Tomah, and elsewhere.

ARGYLE COUNTY.

1. Bungonia, in Armstrong's Paddock. Two taphyglyphs. Etheridge, 1918, No. 59, p. 53, pl. xix, figs. 2-3.

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2. Mount Wayo, about 10 mls. north of Goulburn. At least five taphoglyphs and mound grave. Etheridge, 1918, No. 61, p. 53, pl. iii, fig. 1.
3. Yarra, near railway station. Taphoglyph. Etheridge, 1918, No. 58, p. 53, pl. xix, fig. 1.

ASHBURNHAM COUNTY.

4. Boree Nyrang, on Mandagery Creek. Taphoglyph. Etheridge, 1918, No. 10, p. 39, pl. xxiv, fig. 7.
5. Mulgutherie, on Edol's Station. Taphoglyph. Etheridge, 1918, No. 9, p. 39, pl. xxiv, fig. 4.
6. Parkes. Taphoglyph, now in Australian Museum. Etheridge, 1918, No. 8, p. 39, pl. x, fig. 3.
7. Manildra to Cudal road, on T.S.R. 2460. Taphoglyph. Informant, Mr. R. Massie, Surveyor, 1939.

BATHURST COUNTY.

8. Walli, on Cliefden Holding. Taphoglyph, now in Australian Museum. Etheridge, 1918, No. 7C, p. 103.
9. Belubula Caves, about 3 mls. west of. Four taphoglyphs. Etheridge, 1918, No. 7D, p. 103.
10. Belubula Caves, about 200 yds. from No. 9. Taphoglyph. Etheridge, 1918, No. 7E, p. 103.

BENARBA COUNTY.

11. Gnoura Gnoura Creek, 3 mls. north-west of Kunopia. Ten teleteglyphs on Bora ground. Mathews, 1898, pp. 186-7, figs. 7-16; Etheridge, 1918, No. 72, pp. 79-80, pl. vi, fig. 1, nos. 7-16.
12. Gwydir River junction, on the Meei and Goonal Branch. Teleteglyphs on Bora ground, one in Australian Museum. Etheridge, 1918, No. 76, pp. 80-81, pl. xii, fig. 4, pl. xxxii, fig. 2.
13. Pockataroo, on Collymongle Station. Carved trees. Informant, J. Sinclair.

BLAXLAND COUNTY.

14. Booberoi, on Booberoi Station. Four carved trees, one now in Australian Museum.

BRISBANE COUNTY.

15. Page and Isis Rivers junction. One hundred and twenty teleteglyphs on Bora ground. Etheridge, 1918, No. 90, pp. 85-86, pl. xviii, figs. 1*a-d*.
16. Page and Isis Rivers junction. Two taphoglyphs and grave. Etheridge, 1918, No. 49, p. 50, pl. xviii, fig. 1.

BUCCLEUCH COUNTY.

17. Jounama parish, Reserve 59193/4. Three Bora grounds.

CAMDEN COUNTY.

18. Exeter, on Kirby's Meadows Estate. Five taphoglyphs and mound grave. Badgery, 1899, p. 103; Etheridge, 1918, No. 62, p. 54.
19. Old Bong Bong Road, between Aylmerton and Cutter's Bridge crossroads. Three taphoglyhps (two now destroyed) and grave. Etheridge, 1918, No. 56, p. 52.
20. Picton, on Runkard's Island, a knoll above Crocodile Creek. Three taphoglyphs (one destroyed) and grave. Etheridge, 1918, No. 55, p. 52, pl. xxxi, figs. 4-5.
21. Werai Platform. Three taphoglyphs (destroyed) and grave. Etheridge, No. 57, p. 53, pl. xviii, figs. 2-4.
22. Wingello. Three taphoglyphs (destroyed). Etheridge, 1918, No. 60, p. 53.

CANBELEGO COUNTY.

23. Grahweed Station. Carved pine trees. Informant, Mr. L. R. Peacocke, Land Inspector, Dubbo, 1939.
24. Nyngan, on Muddall Holding, Bogan River. Taphoglyph. Etheridge, 1918, No. 25, p. 43, pl. xxvii, fig. 2.

CLARENDON COUNTY.

25. Mitta Mitta Station. Taphoglyph. Black, 1941, No. 4, pl. iv.
26. Geraldra Station, 11 mls. from Stockinbingal, 200 yds. from Yanawa Creek. Three taphoglyphs. Black, 1941, No. 5, pl. v.

CLYDE COUNTY.

27. Marra Creek, between Bogan and Macquarie Rivers. Teleteglyph. Etheridge, 1918, No. 69, p. 77, pl. xxvi, fig. 2.

COURALLIE COUNTY.

28. Bellata. Two taphoglyphs, now in Australian Museum.
29. Kurrabooma Station. Twenty to thirty teleteglyphs. *Northern Daily Leader*, 21 June, 1939.

COWPER COUNTY.

30. Coronga Park, 18 mls. south-west of Byrock. Teleteglyph on Bora ground. Etheridge, 1918, No. 67, p. 76, pl. xxix, fig. 2.

CUMBERLAND COUNTY.

31. Vermont, on Greendale Estate (Narellan district). Eight taphoglyphs, now in Australian Museum. Etheridge, 1918, No. 50, p. 50, pl. xiv, figs. 2-4, pl. xvi, figs. 1-2.

CUNNINGHAM COUNTY.

32. Borambil Holding, on northern bank of Lachlan River, 10 mls. above Condobolin. Four taphoglyphs and grave. Etheridge, 1918, No. 5, p. 38, pl. xxxii, figs. 3-6.
33. Waitoki Station, 7 mls. east of Condobolin. Situated on sandhill between Lachlan River and Goobang Creek, and 30 chs. from former. Taphoglyph. Black, 1941, No. 9, pl. xxii.
34. Wardry Holding, near northern boundary of, on stock route between Lachlan River and Gobothery Hill. Two taphoglyphs and mound grave. One known as Oxley's Tree now in Australian Museum. Etheridge, 1918, No. 4, pp. 2, 34, 37, pl. i, pl. iv, fig. 2, pl. xxxii, fig. 1.
35. Yarrabundi Creek, on west bank of, and west of Trundle. Four taphoglyphs. Etheridge, 1918, No. 7, p. 38, pl. xxiv, figs. 5-6.
36. Burra Burra Holding, north-east of Fifield. Two taphoglyphs and graves. Etheridge, 1918, No. 22, p. 42, pl. xxiv, figs. 2-3.

DOWLING COUNTY.

37. Lachlan River, near weir 10 mls. north-west of Lake Cargellico. Taphoglyph and grave. Etheridge, 1918, No. 2, pp. 36-37, pl. v, fig. 2.
38. Euabalong, village reserve 484, parish Gumbagunda. Two taphoglyphs, now in Australian Museum.

DURHAM COUNTY.

39. Gresford, 4 mls. north-west of, on bank of a small tributary of the Allyn River. About six teleteglyphs on Bora ground. Etheridge, 1918, No. 91, p. 86.

EWENMAR COUNTY.

40. Bongeabong Homestead, Marthaguy Creek, 7 mls. west of Gilgandra. Taphoglyph and grave. Etheridge, 1918, No. 40, p. 47, pl. ii, fig. 2.
41. Berida Holding, Marthaguy Creek, Two taphoglyphs. Etheridge, 1918, No. 40D, p. 48, pl. xxxv, figs. 4-5.
42. Warren, on east bank of Macquarie River. Five separate taphoglyphs. Etheridge, 1918, No. 42, p. 48, pl. xxv, fig. 1, pl. xxvii, figs. 4-6, pl. xxix, fig. 1.
43. Ewenmar Creek, on T.S.R. between Collie and Dubbo. Two taphoglyphs. Black, 1941, No. 20, pls. viii-ix.

FINCH COUNTY.

44. Gundablui, half-mile west of, on Moonie River, about 12 mls. above junction with Barwon River. Six teleteglyphs on Bora ground. Etheridge, 1918, No. 77, p. 81, pl. vii, figs. *6a-e*.

45. Collymungle Holding, Barwon River, 20 mls. north-east of Collarenebri. 200 yds. from river. Nine teleteglyphs on Bora ground on shore of lagoon, and three others three-quarters of a mile away. Etheridge, 1918, No. 71A, p. 79, pl. xxxv, figs. 1-3.
46. Dumiendi Holding, on right bank of Barwon River. Eight teleteglyphs on Bora ground. Etheridge, 1918, pp. 103-4, pl. xxvii, figs. 1-7, pl. xxviii, figs. *a-h*, pl. xxxvii, fig. 1.

FLINDERS COUNTY.

47. Burdenda Holding, north of Lansdale. Taphoglyph. Etheridge, 1918, No. 23, p. 42, pl. xxvii, fig. 1.

FORBES COUNTY.

48. Goonigal Creek, one mile east of, near Hilton Public School. Half a mile from Forbes-Cowra road. Two taphoglyphs. Etheridge, 1918, No. 7B, pp. 38-9, pl. xxxvi, fig. 4.

GIPPS COUNTY.

49. Lake Cowal Holding, on Bland or Yeo Yeo Creek. Two taphoglyphs and grave. One now in Australian Museum. Etheridge, 1918, No. 3, p. 37, pl. xiii, fig. 1.

GORDON COUNTY.

50. The Springs Station, Obley. About sixteen taphoglyphs and graves. Several only now standing. Etheridge, 1918, No. 16, p. 41, pl. xxxi, figs. 2-3.

GLOUCESTER COUNTY.

51. Stony Creek, on Agricultural Company's Grant, about three-quarters of a mile from Tinonee Crossing. Eight teleteglyphs on Bora ground. Etheridge, 1918, No. 85, p. 83, pl. xv, figs. *2a-h*.
52. Gloucester, near town. Nine teleteglyphs on Bora ground. Etheridge, 1918, No. 88, p. 85, pl. xv, fig. 3, Nos. 1-9.
53. Gloucester, 15 mls. north-east of. Teleteglyph. Etheridge, 1918, No. 89, p. 89, pl. iv, fig. 1.

GOWEN COUNTY.

54. Gilgandra, along Castlereagh River. Two taphoglyphs and grave. Etheridge, 1918, No. 40A, p. 48, pl. xxxiv, figs. 1-2.
55. Burrendah, on Back Creek, north-east of Gilgandra. Taphoglyph. Etheridge, 1918, No. 40B, p. 48, pl. xxxiv, fig. 3.
56. Burrendah, on Back Creek, north-east of Gilgandra. Two taphoglyphs and grave. Etheridge, 1918, No. 40C, p. 48, pl. xxxiv, figs. 4-5.

GREGORY COUNTY.

57. Bulgeraga Creek, about 33 mls. west of Coonamble. Four taphoglyphs. Etheridge, 1918, No. 44, p. 3, pl. vi, fig. 17.
58. Bogan River, half mile from, and 14 mls. north-east of Nyngan. Six teleteglyphs on Bora ground. Etheridge, 1918, No. 68, p. 77, pl. xxv, figs. 3-4, pl. xxvi, figs. 1, 3-4.
59. Bulgeraga Creek. Fifty-nine teleteglyphs on Bora ground. Mathews, 1898, pp. 186-7, figs. 1-6; Etheridge, 1918, No. 70, pp. 77-9, pl. vi.
60. Bulgeraga Creek. Teleteglyphs on Bora ground in the Mole country. Three miles from No. 59. Etheridge, 1918, No. 71, p. 79.

INGLIS COUNTY.

61. Moonbi Station, Cockburn River. Taphoglyph on a hill one mile north-east of Kootingal. Informant, E. D. Coulter, 1939.
62. Upper Moor Creek, on portion 88, parish Moonbi. Taphoglyph, now in Australian Museum. Informant, E. D. Coulter.

KENNEDY COUNTY.

63. Tullamore. Taphoglyph. Etheridge, 1918, No. 21, p. 42.

LEICHHARDT COUNTY.

64. Baradine Creek, east of Coonamble. Taphoglyph, near burial ground. Now in Australian Museum. Etheridge, 1918, No. 44A, p. 103.
65. Urawilky Homestead, 26 mls. north-east of Coonamble. Taphoglyph and grave. Etheridge, 1918, No. 45, p. 49.
66. Nebea Homestead, 12 mls. east-north-east of Coonamble. Four taphoglyphs. Etheridge, 1918, No. 46, p. 49, pl. ix, figs. 1-4.
67. Brightling Platform, about five miles from. Taphoglyph. Etheridge, 1918, No. 43, p. 49, pl. xxv, fig. 2.
68. Moora Station, Coonamble district. Teleteglyphs on Bora ground. Informant, Mr. C. T. Webb, Surveyor, 1939.
69. Cox or Iredale parishes. Many teleteglyphs on Bora ground. Informant, Mr. T. E. Suttie, Land Inspector, 1939.
70. Coonabarabran, on Mr. Douglas's property, about 3 mls. from town. Teleteglyphs on Bora ground. Informant, Mr. T. E. Suttie, Land Inspector, 1939.

LINCOLN COUNTY.

71. Dubbo district, 3½ mls. south of Macquarie River. Two taphoglyphs, now in Australian Museum. Etheridge, 1918, No. 26, p. 44, pl. viii, fig. 1.
72. Dubbo, one mile from, on Mr. A. E. Wheeler's estate. Two taphoglyphs. Etheridge, 1918, No. 28, p. 44, pl. vii, figs. 3-4.
73. Dubbo, 2 mls. from railway station. Four taphoglyphs and mound grave. Etheridge, 1918, No. 29, p. 44, pl. xxxi, fig. 1*d-e*, pl. ix, fig. 5, pl. x, fig. 2; Thomas, 1899, p. 64, fig.
74. Dubbo district. Twelve taphoglyphs, now in Australian Museum. Etheridge, 1918, No. 30, pls. ix, fig. 6; xvii, 2-4; xx, 1-3; xxi, 1-3; xxii, 1.
75. Bungle Gumbie, near junction of Macquarie and Talbragar Rivers, and four miles north of Dubbo. Two taphoglyphs and grave. Etheridge, 1918, No. 31, pl. 45, pl. viii, figs. 2-3.
76. Goonoo Goonoo, 10 mls. north of Dubbo. Two taphoglyphs and mound grave. Etheridge, 1918, No. 32, p. 45, pl. xii, figs. 1-2.
77. Bogan River, 20 ft. from bank of, near Mungery Station, and 15 mls. from Peak Hill. Two taphoglyphs and grave. Black, 1941, No. 21, pls. xxiii-xxiv.
78. Dubbo, 21 mls. from, along Peak Hill road. Taphoglyph lying on ground. Informant, Mr. Skarratt, Narromine.

MACQUARIE COUNTY.

79. Smoky Cape Ranges. Seven teleteglyphs on Bora ground. One now in Australian Museum, Etheridge, 1918, No. 81, p. 82, pl. xiii, fig. 3.
80. Port Macquarie. Teleteglyphs on Bora ground. Etheridge, 1918, No. 84, p. 83.

MONTEAGLE COUNTY.

81. Moonbucca Station, 3 mls. from Morangarell. 30 ft. from Bland Creek. Black, 1941, No. 11, pl. xi.
82. Thuddungara, 16 mls. south of Grenfell. Four taphoglyphs and grave. One now in Australian Museum. Etheridge, 1918, No. 7A, p. 38, pl. xxxiv, fig. 6.

MOURAMBA COUNTY.

83. Overflow or Carpina Holding, south-east of Nymagee. Taphoglyph. Etheridge, 1918, No. 24, p. 43, pl. xxviii, figs. 5-6.

NANDEWAR COUNTY.

84. Brigalow Creek, 5 mls. north-west of Narrabri. Teleteglyphs on Bora grounds. Two now in Australian Museum. Etheridge, 1918, No. 74, pl. xi, figs. 3-4.
85. Burburgate Holding, Namoi River, north-west of Gunnedah. Two taphoglyphs. Etheridge, 1918, No. 48A, p. 50, pl. xxxvi, figs. 2-3.

NARRAN COUNTY.

86. Narran River. Teleteglyphs on Bora grounds. Etheridge, 1918, No. 73, p. 80.

NARROMINE COUNTY.

87. Tomingley Creek. Three taphoglyphs near burial ground. Now in Australian Museum. Etheridge, 1918, No. 17, p. 41.
88. Milo Mungery Holding, on eastern side of Bogan River, and west of Tomingley. Four taphoglyphs and grave. Etheridge, 1918, No. 18, p. 41, pl. xxviii, figs. 1-4.
89. Trangie, between town and Macquarie River. Three taphoglyphs and grave. Etheridge, 1918, No. 19, p. 41, pl. xxix, fig. 6.
90. Waterloo Holding, Bogan River, Dandaloo. Three taphoglyphs. Etheridge, 1918, No. 20, p. 42, pl. xxii, fig. 5.
91. Narromine, 3½ mls. south of, along road to Dubbo. Two taphoglyphs and grave. Now in Australian Museum. Etheridge, 1918, No. 33, p. 46, pl. v, figs. 3-4.
92. Wallaby Creek, south of Narromine. Taphoglyph and grave. Etheridge, 1918, No. 34, p. 46, pl. vii, figs. 1-2.
93. Wallaby Ranges, south-west of Narromine. Taphoglyph and grave. Etheridge, 1918, No. 35A, p. 46, pl. xxiv, fig. 1.
94. Wallaby Ranges, south-west of Narromine. Four taphoglyphs and grave. Etheridge, 1918, No. 35B, p. 46, pl. vi, figs. 3*a-d*.
95. Euromedha Holding, Macquarie River, 9 mls. from Narromine. Etheridge, 1918, No. 36, p. 47, pl. xxiii, figs. 1-3 ; Black, 1941, No. 7, pls. vii, xx, diagram 1.
96. Buddah Lake, below junction with Taylor's Rivulet. Several taphoglyphs and mound grave. Etheridge, 1918, No. 37, p. 47, pl. ii, fig. 2, pl. xxii, figs. 2-3.
97. Macquarie River, on east bank opposite Buddah Lake. Four taphoglyphs and two graves. Etheridge, 1918, No. 38, p. 47, pl. xxx.
98. Gin Gin Holding, Macquarie River, 11 mls. north-east of Trangie. Three taphoglyphs. Etheridge, 1918, No. 39, p. 47, pl. xxiii, figs. 4-6 ; Black, 1941, No. 13, pls. xii-xiii.
99. Burraway Woolshed, 12 mls. from Narromine. Taphoglyph. Black, 1941, No. 6, pl. vi.
100. Roseholm, part of the old Bulgandramine Station, 40 chs. south of Mission and 30 chs. west of Bogan River. Taphoglyph. Black, 1941, No. 8, pl. xxi.
101. Marthaguy Creek, near Tanandra Hotel, 12 mls. from Warren. Taphoglyph. Black, 1941, No. 10, pl. x.
102. Woodlands Station, Macquarie River, 5 mls. from Narromine. Taphoglyph. Black, 1941, No. 14, pl. xiv.
103. Burraway Station, on northern side of Dargindale Lagoon and 2 mls. north-east of Macquarie River. Three taphoglyphs. Black, 1941, No. 19, pls. iii, xviii-xix.

NORTH COAST.

104. Teleteglyphs said to be on Bora grounds on the Orara, Boyd, Mitchell, Bellinger, Macleay, Hastings, Nambucca, Richmond and Clarence rivers, and on the Great Dividing Range between Moonbi and Ben Lomond. Undescribed. Etheridge, 1918, Nos. 78-80, 82-83, 86, pp. 81-84.
105. Utungan. Teleteglyphs, believed to have been destroyed. Informant, Land Inspector, 1939.
106. Kangaroobar Hill, on summit of. Teleteglyphs on Bora ground. Informant, Mr. G. Lindsay, Surveyor, 1939.

NORTHUMBERLAND COUNTY.

107. Bundabah Station, Bulga Creek. On crown of ridge half a mile from station. Teleteglyphs on Bora ground. Informant, Mr. R. Eather.

OXLEY COUNTY.

108. Warren, half a mile west of railway station, and on west bank of Macquarie River. Taphoglyphs and grave. Etheridge, 1918, No. 41, p. 48, pl. xxvii, fig. 3.

109. Warren, one mile from, and 40 chs. from Macquarie River. Three taphoglyphs, one destroyed. Black, 1941, No. 1, pls. i-ii.
110. Eurobla Station, Warren district. Seven taphoglyphs round six graves. Four now destroyed. Black, 1941, No. 16, pl. xvi, diagram ii.

PHILLIP COUNTY.

111. Gundowda Station, Mudgee district, 100 yds. from homestead. Informant, Mr. J. J. Baker, Surveyor, 1939.

POTTINGER COUNTY.

112. Derwent Park Holding, about 30 mls. west of Gunnedah. Taphoglyph, now in Australian Museum. Etheridge, 1918, No. 47, p. 49, pl. viii, fig. 4.
113. Ghoolendaadi Station, Boggabri district. Three taphoglyphs, now in Australian Museum. Informant, Mr. H. W. Pye.
114. Gunnedah, in front of Wesleyan Church. Taphoglyph. Etheridge, 1918, No. 48, p. 50.

ROXBURGH COUNTY.

115. Capertee-Mudgee road. Teleteglyphs on Bora ground. Brown, 1900, p. 152.

ST. VINCENT COUNTY.

116. Portion 114, Ulladulla parish. Teleteglyph on Bora ground. Etheridge, 1918, No. 95, p. 88.

SANDON COUNTY.

117. Hillgrove. Teleteglyph. Etheridge, 1918, No. 83, p. 83, pl. xiv, fig. 1.
118. Hillgrove. On Bora Mountain, near Temporary Common and Rifle Range targets. Taphoglyphs and graves. Informant, Mr. A. C. Robb, Surveyor, 1939.

STAPYLTON COUNTY.

119. Mungle Scrub, near Boggabilla. Three carved trees, now in Australian Museum. Informant, Mr. H. K. Nicholson.

STURT COUNTY.

120. Portion 11, 30 chs. east of the eastern boundary of parish Waddi, and about 4 mls. south of Darlington Point. Teleteglyphs on Bora ground. Now destroyed. Etheridge, 1918, No. 65, p. 76.

WAKOOL COUNTY.

121. Niemur Creek, south-east of Balranald. Taphoglyph, now in National Museum of Victoria. Etheridge, 1918, No. 1, p. 36, pl. xiii, fig. 2.

WALLACE COUNTY.

122. Snowy River, trees said to be carved along banks of. Etheridge, 1918, No. 63, p. 54.

WELLINGTON COUNTY.

123. Molong, one mile east of, in Gamboola Paddock. Taphoglyph (Yuranigh's Tree). Etheridge, 1918, No. 11, pp. 39-40, pl. xxvi, fig. 5 ; Black, 1941, No. 15, pl. xv.
124. Yulundry. Two taphoglyphs and mound grave. Etheridge, 1918, No. 12, p. 40, pl. xxii, fig. 4.
125. Bell River, on Cave Reserve, near Wellington. Two taphoglyphs and grave. Etheridge, 1918, No. 13, p. 40, pl. xi, figs. 1-3.
126. Wellington, along Yulundry road. Three taphoglyphs. Etheridge, 1918, No. 14, p. 40, pl. xxix, figs. 1-2.
127. Maryvale, on Grange View Estate. Taphoglyph (?). Etheridge, 1918, No. 14A, p. 40, pl. xxxvi, fig. 1.
128. Burrandong, on Mr. T. Campbell's Estate. Taphoglyph, now in Australian Museum. Etheridge, 1918, No. 15, p. 41, pl. xii, fig. 3.
129. Macquarie River, near Wellington. Twenty-eight teleteglyphs on Bora ground. Etheridge, 1918, No. 66, p. 76, pl. ii, fig. 1.

WESTMORELAND COUNTY.

130. The Hermitage, on Waterfall Creek, a branch of Werriberri Creek between Thirlmere and Burragorang Valley. Four taphoglyphs and graves. Etheridge, 1918, No. 51, p. 51, pl. xvi, figs. 3-5.

131. Burragorang Valley, on spur overlooking Gorman's Flat at junction of Wollondilly and Nattai rivers. Taphoglyph and mound grave. Etheridge, 1918, No. 52, p. 51.
132. Burragorang Valley, on Larry Gorman's Flat. Three taphoglyphs and grave. Defaced by bush fires. Etheridge, 1918, No. 53, p. 51.
133. Burragorang Valley, at junction of Wollondilly and Nattai rivers. Two taphoglyphs, now in Australian Museum, and grave. Etheridge, 1918, No. 54, p. 52, pl. xvii, fig. 1.

YANDA COUNTY.

134. Yanda Creek, on Yahgunyah Out-station, Bullock Paddock, and Horse Paddock. Painted taphoglyphs and graves. Dunbar, 1943, p. 146.

QUEENSLAND.

Maranoa district.

135. Tallwood Holding, Redbank Creek, a branch of the Weir river. Teleteglyphs on Bora ground. Mathews, 1901, pp. 297-8, pl. x, figs. 1-18; Etheridge, 1918, No. 96.

UNLOCALIZED.

136. Thirteen taphoglyphs and graves. Pearse, 1897, No. 5, pp. 99-100 and 1898, vol. I, pp. 5, 9; Etheridge, 1918, No. 64, p. 54, pl. xix, figs. 5*a-f*.

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F. D. MCCARTHY.

OBITUARY

Mr. Daniel J. Mahony died on September 27th, 1944, at the age of 66, only two months after his retirement from the position of Director of the National Museum of Victoria. He was formerly a geologist on the staff of the Mines Department, and at times lectured on geology at the University of Melbourne. In anthropology Mr. Mahony was particularly interested in archæology. With the late A. S. Kenyon he arranged a comprehensive display of Australian stone implements in the Museum for the 1914 meeting of the British Association for the Advancement of Science. He wrote several important papers on the antiquity of man in Australia, the last one being a survey of this subject in connection with the Keilor skull discovery. The beautifully arranged Hall of Australian Ethnology in the National Museum is due to his sound planning. He was a past-president and a member of the Council of the Anthropological Society of Victoria from its inception in 1932 to his death. Mr. Mahony was a quiet and unassuming man who was always willing to draw upon his great depth of knowledge to assist research workers. F.D.McC.

Social Anthropology : Australia. **Elkin.**

Notes on the Aborigines of the Walgett District. *By Professor A. P. Elkin, M.A., Ph.D.*

There are in New South Wales about 10,000 Aborigines, mostly of mixed-blood. About one-third of these live in, or on the outskirts of, towns, villages and pastoral stations, in various parts of the State. The rest dwell either on the Aboriginal Welfare Board's staffed settlements or on its unstaffed reserves. These are dotted about the State from north to south, from east to west. In a few cases, between two and three hundred Aborigines are living on a Settlement, but more usually only a hundred or so, while on a Reserve, a few families usually make up the resident population.

An observer might well say that these five to six thousand people should be gathered into a few larger Settlements, in which community life could be organized on a much better scale than in the small Settlements. One or two attempts were made in this direction several years ago, but they were unsuccessful. The reason, put briefly, was human nature and history. Human beings normally like to congregate and remain with those who share a common history. In other words, the tribal organization, sentiments and attitudes which were paramount a century ago still operate effectively. This is not merely a matter of belonging to certain regions, but, in each case, of belonging to a group which only a short time ago spoke a different dialect or language from those fifty or a hundred miles away, and in some cases possessed differences in social organization, totemism amd mythology, marking them off from members of other tribes. And this sense of difference of heritage persists, sometimes vaguely, but in some cases, very strongly.

One of the most interesting regions of the State from this point of view is the comparatively small area watered by the Barwon, Narran, lower Namoi, lower Gwydir, and other feeders of the northern Darling River. Aboriginal Settlements are conducted by the Welfare Board near Brewarrina (formerly at Angledool), Walgett, Pilliga and Boggabilla in the tribal countries respectively of the Ualarai (including the Yualai), Weilwan, Western Kamilaroi (a border area) and the Bigambul. The reserve at Moree, on which a large group resides, and which is to be organized as a staffed Settlement, is on the border of the north-east Kamilaroi and the Weraeri. The Collarenebri Reserve with its group is in Kamilaroi country, while the Bourke camp is on the border of the Ngemba (Ngaiamba) country.

There is some mixing up of peoples these days, but not as much as one might expect. At any rate, the Administration cannot overlook the tribal divisions. The Pax Britannica may eradicate fear of the stranger and make easier inter-tribal mixing, but it does not quickly do away with the historical heritage and territorial setting of each tribe.

For example, the Welfare Board's Aboriginal Settlement was established a few miles out of Walgett about three or four years ago, in the hope that all the Aborigines who camped in the vicinity of the town would seize the opportunity to live on it. But only about a hundred went out and remained there. The rest stayed at the river bend nearer the town. These say that those on the Settlement are unsociable. But it turns out that while almost all of those on the Settlement are Weilwan, those on the river bend are mainly from the north and north-west of Walgett, being Yualai, with a few others, for example, some Queenslanders (Unggri tribe). There are also a few Weilwan, but they are married to non-Weilwan persons and some visitors.

Investigations made during a recent fortnight's visit to part of this small region as Vice-Chairman of the Aborigines' Welfare Board, revealed quite clearly this persistence of tribal sentiment, and also the fact that tribal " law " and attitudes are still operating quite potently. We might expect the few remaining full-bloods and some of the older mixed-bloods to cherish the native past, but the surprising thing is that the majority are influenced by Aboriginal " rules " and express Aboriginal values and attitudes, and this in spite of the fact that initiation is a thing of the past. But I was convinced that the old people, in particular the old women, imparted to the children Aboriginal lore, rules, attitudes, values and beliefs. And Miss Marie Reay, who has just completed four months of anthropological research at Walgett (for the Welfare Board and the Australian National Research Council), assures me that this is so. Some of this " teaching " is given during the school holidays when many families " go walk-about," living in bush fashion, and to some extent on bush foods. Incidentally, they still relish the latter, and attribute some of their physical illness to not having enough of them.

Marriage Rules.

The Weilwan and Kamilaroi tribes possess the well-known four section system of marriage and descent groups :

IPAI (Ipatha)	=	KABI (Kabitha)
KAMBU (Butha)	=	MARI (Matha)

IPAI (male) marries Kabitha (female), thus following the mother indirectly. MARI marries Butha and the children are IPAI and Ipatha ; and so on.

In addition, however, to an IPAI marrying a Kabitha, he may under certain conditions marry an Ipatha, that is, a woman of his own section. The conditions are totemic, plus an avoidance of marriage between persons too closely related ; usually, the latter means closer than second cousins. Thus, in the Weilwan tribe a KABI of the Bandicoot totem can marry Ipatha of the emu or snake totem, but in addition, or instead, he may marry a Kabitha of the sand goanna totem. Likewise MARI bandicoot, instead of marrying Butha snake or emu, may marry a woman of his own section Matha, provided she is sand goanna. And amongst the Kamilaroi a Butha woman may marry a MARI, padimelon, man, or a man of her own section, that is, a KAMBO man, if his totem is black emu.

Some of the marriages in existence are of this alternate type. If it be suggested that this is the result of a breakdown of tribal law, following on white contact and depopulation, the answer is that such marriages were reported as correct by W. Ridley in 1866.[1] Moreover, similar cases of marriage within a section have been recorded from Central and North-western Australia.[2] I suggest that the spread of sections to the region was comparatively recent, and that previously marriage was regulated by kinship, and by totemic and local exogamy, and thus the types of second cousin whom one could marry included those (e.g. mother's mother's brother's son's daughter) who, when the section system was adopted, belonged to one's own social section.

[1] W. Ridley, *Kamilaroi, Dippiland Turrubul*, (1866), pp. 35-7. See also W. Ridley, *Kamilaroi and other Australian Languages*, (1875), pp. 161-3 ; L. Fison and A. W. Howitt, *Kamilaroi and Kurnai*, (1880), pp. 45, 115 ; and A. W. Howitt, *Native Tribes of South-East Australia*, (1904), pp. 203-4.

[2] A. P. Elkin, *Studies in Australian Totemism*, pp. 112-3, 116, 124-5.

It is interesting to notice that the details of the intermarrying totems within a section recorded by me at Walgett, Collarenebri and Boggabilla agree (with one discrepancy) with those recorded by Mr. Ridley over seventy years ago. So do rules and customs persist, in spite of the apparent breakdown of much of the social organization and of a great degree of miscegenation. In other words, these folk of mixed-blood are culturally part-Aborigines more than part-white.

Many of the Weilwan at Walgett, even the younger men and women, are married correctly according to section and totem, and totemic relationship still counts in the daily life. Thus Mrs. S is like a mother to T.M. (about the same age) for she is a Kabitha, bandicoot, and he is a MARI, bandicoot. Most people, probably all, have totems (or *diŋga*, meat) and the eyes of the middle-aged and elders light up when reference is made to sections and totems. For these are doors into the world that matter to them.

Medicine-men.

In the short time at my disposal I made inquiries into the opinions and beliefs regarding medicine-men. It is quite clear that the Walgett folk, irrespective of degree of white admixture, still hold strongly to a belief in the powers of these men, and in the magical cure, and to some extent, in the "magical" cause, of illness. The "clever man's" diagnosis is accepted, and even if he does not produce "bones" from the patient, the rubbing and the sucking give hope. In addition, these men did give treatments which they learnt from their predecessors or which "just came to them." There are very few of them left in the north-west, or indeed, in the State, but most people in the Walgett district, over twenty years of age, have known some of these practitioners, and many are the testimonies given as to their skill and success, even to the discomfiture of white physicians.

I was able to check up with several men regarding details of the making and powers of medicine-men. A full record and examination of these rites and powers are being published elsewhere.[3] In this region these "clever men" (*wiriŋen*) are trained by older medicine-men, but undergo terrifying psychic experiences near a burial place, and many fail to pass the test. Those who succeed not only gain diagnostic and curative powers of a psychic nature, but also other psychic powers, such as telepathy; knowing what is occurring at a distance, travelling faster than anyone can do normally, as though moving on the air; sending from their bodies a magical cord on which they can move up into the air; possessing spirit-familiars; crystal reading; walking through fire unhurt, and performing other feats, some of which at least suggest mass hypnotism.

They are men of influence, of personality, of "high degree," but at the same time are normal tribesmen. By this very combination of normality and psychic specialization, they serve to maintain the psychic health of the community.

I expect more light to be thrown on some of the points raised in this brief contribution as a result of Miss Reay's field work at Walgett (August-November, 1944).

A. P. Elkin.

[3] *Aboriginal Men of High Degree*, the Macrossan Lectures in the University of Queensland, 1944. to appear soon.

The Skottowe Manuscript. *By Frederick D. McCarthy.*

My attention was recently drawn by Mr. G. P. Whitley to a manuscript in the Mitchell Library, entitled "*Select Specimens from Nature of the Birds, Animals, &c., of New South Wales, Collected and Arranged by Thomas Skottowe, Esq. Drawings by R. T. Browne.*" It was compiled in Newcastle in 1813, and contains some interesting references to the natives of this area.

The frontispiece, in colour, is a picture of a man, wearing a septum-pin, armlets, and two slender sticks through his hair, and carrying a broad bark shield, a two-piece spear with a single row of five barbs on its head, and a cone-headed club is attached to his girdle; his wife, quite nude, is following him, and she is carrying a plain spear and a lighted stick from the fire. It is entitled "Natives of New South Wales."

A vignette on the title-page, in colour, shows a group of three women, four men and a child round a fire in front of a bark hut which is merely a sheet of bark folded in the middle; two of the women are seated, one of them has a bag over her shoulder, and one has a child, while the men are holding their spears and each one has a club swinging from his girdle.

Plate 55 illustrates specimens of the arms, etc., of the natives, and their names as given "adhere as near to the sounds as possible": 1. *Mooting* or fish-gig; 2-4. *Camoy* or spears (2, plain-headed and reed-shafted; 3, single-barbed and reed-shafted; 4, single row of three barbs and reed-shafted); 5. *Hylliman* (or broad) shield; 6. *Womara* or throwing-stick (broad or spatulate ended); 7. *Waddy* or battle club (cone-headed); 8. *Cadgawang* or battle club (mushroom headed, with central vertical spike); 9. *Hyba* or hatchet (metal example); 10. *Wammering* thrown to disperse a crowd (a sword-shaped club); 11. *Tundi* or basket (bark); 12. *Cooroonang* or calabash in which they carry water (gnarl container); 13. *Heringung* or fishing line, *Wallingan* or fish-hook; 14. *Genyang* or net (netted bag, knotted technique); 15. *Murribe* for warding off blows of the battle club (a narrow hardwood parrying shield). This is an excellent plate in colour.

The following names of animals are given in the legends of the plates: 1. Emu, *Gongorong*; 3. Mamura superba (Lyre-bird), *Golgol*; 5. Swamp Pheasant, *Buttang*; 7. Nankeen Bird, *Cahongi*; 9. Black Swan, *Kinbul*; 11. Star Wing, *Tomathema*; 13. Black Cockatoo, *Whiela*; 13. White Cockatoo, *Karibi*; 15. King Parrot, *Booriting*; 17. Rose Hill Parrot, *Toonang*; Paroquet, *Koolide*; Ground Parrot, *Cullatine*; 19. Blue Mountain Parrot, *Waaling*; Lourie Parrot, *Bunganbien*; 21. Robbins, Red, *Kundi*, Yellow, *Munga*; 23. Owl, *Yaa-ine*; 25. Masked Plover, *Kidgiri kidgiri*, *Bundarandange*; 27. Honeysucker, *Bindelong*; 29. Sparrow (Red-browed Finch), *Minyan*; Tom Tit (Blue Wren), *Towigoi*; Fan Tail (Emu Wren), *Borongire*; Ant Killer, *Bumbang*; 33. Kangaroo, *Kalgonang*; 35. Native Dog, *Dingo or Whice*; 37. Native Cat, *Kagoy*; 39. Flying Squirrel, *Billo*; 41. Opossum, *Wilki*.

The remarks in brackets in the above two sections are by the author of this paper.

Fish. Plate 43, No. 1. John Dory, *Bidge Bidge Wang*; 2. Mullett, *Warriging*; 3. Flat Head (Dusky), *Wallangara*; 4. Rock Cod (the Wirrah), *Magong*; 5. Gurnett (Red), *Kingill*; 6. Trevaille, *Burrangine*; 7. Snapper, *Kurrangang*; 8. Groper (Blue), *Kunalgal*; 9. Parrot Fish (Maori), *Bollowoollo*; 10. Leather Jacket, *Yuaganyang*; 11. Salmon (Kahawai), *Wodyoun*; 12. Barracouta (Long Tom), *Koolamburing*; 13. Leopard Shark (Wobbegong),

Waa-bi-gung. The identifications in parentheses are by G. P. Whitley, Ichthyologist, Australian Museum.

Butterflies, Plate 48. *Beambiyan*.

Reptiles, Plate 53. Brown Snake, *Torombi*; Black Snake, *Mooloo*; Diamond Snake, *Baralban*; Water Snake, *Kurridua*; Grass Snake, *Whyogan*.

F. D. McCarthy.

Australia: Linguistics. **Dunbar.**

A Short Vocabulary of the Ngemba Tribe, Western New South Wales. *By G. K. Dunbar.*

Pronunciation and the subtle meaning of the aboriginal tongue are difficult to record, as they varied with individuals, but the context of the sentence would identify the word quite easily and the meainng would be the same.

alas .. .. .. *yah-kāle*
anus .. .. *nynge* (plural *nyngemba*)
another (one) .. *muck-er*
blowfly .. .. *būri-mŭl*
Boomerang (fighting *pŭl-ka*
,, (play) .. *tdi-en-er-pŭl-ka*
bread .. .. *witch-er*
baby.. .. .. *pee-pi*
brother (elder) .. *kar-kar*
blood .. .. *gū-ai*
butterfly .. .. *pŭllar-pŭl-ar*
bad (sick, no good).. *warrī* or *wor'-ī*
ball .. .. .. *tŭppil*
bag, net (woman's) *book-a-gha*
bat .. .. *būth-e-pillar*
big .. .. .. *biddi*
cold .. .. *cūn-un-daī*
cotton pod (fruit of climbing vine) .. *cūk-er-ger*
crayfish .. .. *witche-gar*
carpet-snake .. *yŭppi*
crooked .. .. *gūra-gaī*
crow .. .. *warū*
come here .. .. *tdi-enna*
cooked meat .. *wik-e-tdīngar*
catch .. .. *mŭmmī*
canoe .. .. *mūrin*
cockatoo (white) .. *gĭng-ghe*
cease (shut up) .. *mŭlla-go-lah*
dog .. .. *mĭrrie*
diver (waterbird) .. *teed-maī*
doctor (medicine man) *warrī-gin*
duck (wood) .. *weel-pūrra*
echidna .. .. *tĭkĭ-pillar'*
egg .. .. *thūp-a-gar'*
eagle.. .. .. *mŭlle-en'*
excrement .. .. *cūn-er* or *tuck-er*
eye .. .. *mil*
emu .. .. .. *gnūri*
erect (standing) .. *warrina*
exclamation of surprise .. .. *yah*
exclamation of attention .. .. *kai'*
fish (bream) .. *queeyēr* or *k-wēr*
fat .. .. .. *gŭth-arl'*
fire .. .. .. *wee*
foot .. .. *tdĭnna'*
flesh (raw) .. *tdĭngar'*
feather .. .. *bopīl*
good .. .. *yet-a-mah'*
galah parrot .. *gĭl-ar'*
grandmother .. *mū-ki*
gypsum .. .. *kŏ-pi'*
hut or mi-mia .. *gūndi*
hole .. .. *mūnil*
hand.. .. .. *mŭrra*
head .. .. *walla* (human), *cŏb-ra'* (animal)
kangaroo (black) .. *wŏm-bŏi'*
,, (red or grey) *mŭrraway*
kookaburra .. *koo-koo-burra*
lie (untruth) .. *warrí-mŭll*
liar .. .. *warrí-mutti'*
look, see .. .. *nyar-ker*
lover.. .. .. *cŭp-pee'*

louse .. .. .. *cŭp-pū*
large (big) .. .. *bĭddī*
lizard (small) .. *teĭn-dha-rū*
mulga .. .. *mŭl-ka'*
man .. .. *maĭi'*
man (stranger) .. *tōōl-cŏlŏr*
men .. .. .. *mŭrrae'*
me' .. .. .. *ngŭtee' knŭtē*
mouth .. .. *ngŭndāl*
mother .. .. *gūnee'*
meat (flesh, uncooked) .. .. *tdĭngar'*
my or mine .. *te'*
meat (cooked) .. *wick-i'-tdĭngar'*
native companion *bārăl-ga'*
no .. .. .. *wong-i'*
nose .. .. .. *mūra-tha*
nulla nulla .. .. *pbūndi'*
numbers .. .. one, *mŭcker*; two, *būll-a-gar'*
net bag .. .. *gū-li'*
nest .. .. *mū-thee'*
nephew .. .. *ta-ral-bi'*
opossum .. .. *wĭll-ee'*
one (another) .. *mŭck-er*
pleiades .. .. *gūn-ūng-gŭlla*
plenty .. .. *mŭthū* or *nūth-ū*
penis .. .. *păl-umb-u-lār* (or *mŭn-dai'*)
plover .. .. *paal-tŭrra-tŭrra*
put (it) in .. .. *cūra-gaĭ*
put (it) in (violently, stab) .. .. *cūra-gullī*
pathway or track through scrub .. *tdinna-kābl*
rectum .. .. *nyee'*
red .. .. *gid-a-bri'*
right .. .. *yĕt-er*
run .. .. .. *yŭnna-ne'*
spirit (ghost), evil *wand-a*
stoney .. .. *yăn-ăn-dra'*
spider .. .. *mŭrra-mŭrra-gra'*
suffixes .. .. bone, meaning covered with, such as *bopil*, a feather
bopil bone, feathery, covered with feathers
gra—plural, more than one—many, such as spider — *murra-mur-ragra*—many hands
see .. .. .. *nyāh-kār*
smell (stink) .. *bōōka*. Also a suffix, indicating a bad smell (such as *Gūndibooka*, stink house)
swan (black) .. *yen goolī*
sweetheart (lover) *kŭp-pēē*
stick .. .. *gūker*
stone .. .. *cūrrūl*
standing up .. *warrīna*
shield .. .. *ēēlĭman*
straight .. .. *pīn-tul*
smoke .. .. *būthū*
spear (war) .. .. *mūr-a*
„ (game) .. *th-rēēl*
sheep .. .. *thūmba*
sick .. .. .. *wŭrri'*
teeth .. .. *wĭrra'*
tongue .. .. *thŭll-ai*
testicles .. .. *būrū*
thigh .. .. *pē-u'*
thigh-bone .. .. *pē-u'-wăl*
track, footprint .. *yŭppā*
tomahawk .. .. *wŏk-er*
throwing stick (for spear) .. .. *wūmūr-ah'*
thunder .. .. *mūrūm-būrrā*
tail, animal .. .. *thūn*
urine .. .. *gil-le'*
urinate (to) .. .. *gil'-e'-gidye'*
water .. .. *cŭll-e'*
who .. .. *ngăndū*
whose .. .. *ngăndi'-kar'*
what .. .. *mĭnya'*
what for .. .. *mĭnyāndū*
woman .. .. *wărrīnga'*
wife .. .. *mar'-mar*
whiteheaded .. *buck-i'-in-gai'*
white .. .. *buck-ĭn-gābā*
walk .. .. *yŭnnā*
whistling hawk .. *pĭp-pĭt-chĕr*
walk (a long way) *yŭn-ŭn-ne*
wagtail .. .. *tyrĭe-tyrĭe*
you .. .. .. *yinū*
yours .. .. *yindū*
yam stick .. *koon-ai*
yes .. .. .. *nah-ee*

G. K. DUNBAR.

ANNUAL REPORTS OF SOCIETIES.

NEW SOUTH WALES.

The Council has pleasure in submitting to members the Sixteenth Annual Report and Balance Sheet for the year ended 30th September, 1944.

The membership was maintained, and now consists of the Patron, seven honorary members and ninety-six active members, including eight on service with the Fighting Forces, a total of one hundred and four members. Three members were written off owing to not having paid their subscriptions for the past two years.

The following new members were elected: Mr. H. V. V. Noone of Ceylon, Rev. E. McKie of Guyra, Mrs. A. H. Seccombe of Wagga Wagga, Mr. J. C. Hogan, B.Sc., of Broken Hill, Miss J. Fisher of Neutral Bay, Mr. A. H. Wiggins of Broken Hill, Dr. Leonard Adam, LL.D., Tutor and Research Worker in Anthropology, University of Melbourne.

The deaths of the following members are announced with regret: Dr. Charles Anderson (Patron), W. J. Walton, Dr. H. O. Lethbridge and P. J. Howe, obituaries of whom will appear elsewhere in MANKIND. In addition, the Society suffered the loss of Mr. E. B. Dow, who did excellent work in recording aboriginal stone arrangements and engravings in far western New South Wales, and Mr. G. Rigg, who has bequeathed his collection of stone implements and other curios to the British Museum.

In recognition of his distinguished contributions to the science of anthropology, and his most valued services to this Society, the Retiring President, Professor A. P. Elkin, M.A., Ph.D., was elected an honorary member. Professor Elkin joined the Society in 1932, has been a Councillor since that time, and President from 1933-34 and from 1940-44.

Five general meetings were held during the year, at which attendances averaged about twenty, and the following lectures were delivered:

1943—

October 29.—" The Pacific Islands—Post-War Administration," Presidential Address by Professor A. P. Elkin, M.A., Ph.D. Luncheon meeting.

1944—

February.—" The Carnarvon Ranges of Queensland," by Mr. D. A. O'Brien. Evening meeting.

March 16.—Films depicting Bali, Java, Sumatra and Great Victoria Desert of Australia. Evening meeting by courtesy of Vacuum Oil Co. Pty. Ltd. (85 present.)

May 31.—" New Guinea and Its Natives," by Mr. Ward-Oakley, Resident Magistrate of Madang. Evening meeting.

August 8.—" The Natives of Siassi," by Reverend H. Freund. Evening meeting.

Summaries of these addresses, where obtainable, have appeared in MANKIND. There were seven meetings of the Council.

Two parts of MANKIND, Vol. III, Parts 5-6, were issued. The journal is now a growing asset to the Society, with a constantly increasing circulation, and each year several sets of back numbers are sold to institutions abroad and to new members. The lack of a substantial fund for its publication is felt, particularly in regard to illustrations.

The appointment of Councillors F. D. McCarthy, G. W. Watkins and E. H. Wright as Trustees of the Peter Howe Trust was gazetted in February, 1944. Council desires to record its most grateful appreciation of the late Mr. Howe's gift-in-trust to the Society. It is the

intention of the Trustees to record the fine group of rock engravings at this site and to publish a detailed account of them in MANKIND in 1945.

The question of the regulations governing the export of ethnographical curios from Australia and from territories administered by Australia is now under discussion by the Australian Anthropological Association and affiliated societies, and by the Australian National Research Council, with the Minister for Trade and Customs. This Society has already had reassuring advice from the Minister in relation to this matter, and Council is hopeful that amendments to give a complete safeguard against the export of irreplaceable specimens will be made to these regulations.

Council wishes to thank the Department of Anthropology, University of Sydney, and the Trustees of the Australian Museum for courtesies rendered during the year.

Financially, Council views the year as a satisfactory one in view of the credit balance of £32 2s. 4d. and an excess of income over expenditure of £29 9s. 6d. We are indebted to the Honorary Auditor, Mr. E. A. Holden, O.B.E., Chartered Accountant (Aust.), for the following Income and Expenditure Account and the Balance Sheet for the period commencing 1st October, 1943, and ending 30th September, 1944.

EXPENDITURE ACCOUNT FOR THE YEAR ENDED 30TH SEPTEMBER, 1944.

EXPENDITURE.	£	s.	d.	INCOME.	£	s.	d.
To Stationery	1	17	11	By Subscriptions	44	11	4
,, Postages	7	8	1	,, Bank Interest	0	13	4
,, Roneo Printing	2	6	3	,, Sales of and Donations to MANKIND	22	0	6
,, Sundry Expenditure	1	1	10				
,, Cost of Printing MANKIND, *less* Contributions from Victorian and South Australian Societies	34	1	7				
,, Excess of Income over Expenditure	20	9	6				
	£67	5	2		£67	5	2

BALANCE SHEET AS AT 30TH SEPTEMBER, 1944.

LIABILITIES.	£	s.	d.	ASSETS.	£	s.	d.
Society Fund—				Stocks of MANKIND	109	19	0
Balance as at 1st October, 1943	162	1	6	Library	50	0	0
Add Surplus Income over Expenditure, 30th September, 1944	20	9	6	Commonwealth Savings Bank Balance as at 30th September, 1944	32	2	4
Increase in Stocks of MANKIND	9	10	4				
	£192	1	4		£192	1	4

E. A. HOLDEN, F.C.A. (Aust.).

In conclusion, Council desires to draw the attention of members to its immediate objective of an increase in membership to one hundred and fifty, and asks their help in the attainment of this aim. It is also hoped that in the coming year members will show a more lively and encouraging interest in the lectures arranged on their behalf.

SOUTH AUSTRALIA.

On behalf of the Council of the Anthropological Society of South Australia I have pleasure in presenting this Nineteenth Annual Report for the year ending 27th November, 1944.

During the year under review ten meetings of Council were held, the average attendance being seven.

At the nine ordinary meetings held the average attendance was 15. This however is not a true indication of the general attendance, for at the special meeting in May in connection with the Australian Association of Scientific Workers, 40 members and visitors were present, while at three of the other meetings only eight members were present on each occasion. Such small attendances are to be regretted and are not complimentary to those who have prepared papers, for all meetings have been very interesting and informative.

The following papers and exhibits were presented at the ordinary meetings and do not coincide with the published syllabus:

28th February..	Short paper by Mrs. Tennant Kelly: "N.S.W. Natives in Contact with Whites."
	Dr. E. E. Black: "Notes on Camp Sites in Milang and Finnis Areas."
27th March ..	Joint account of the most recent S.A. Museum visit to the south-east by Dr. T. D. Campbell, Professor J. B. Cleland and Mr. P. Hossfeld.
24th April ..	Mr. J. E. Blackmore: "The Sword, the Mirror of Japan."
15th May ..	Special meeting in conjunction with the Australian Association of Scientific Workers "Planning of Science." Papers on "Racial Problems" by Professor J. B. Cleland and Mr. C. P. Mountford
26th June ..	Mr. C. P. Mountford: "Aboriginal Boys' Ceremony of the Mountain Devil."
	Mr. Borgelt: Films of natives in and about Ernabella and natives and country in the vicinity of Idgepitie rock.
24th July ..	Mr. J. H. Deacon: "Coins and Stamps."
21st August ..	Dr. A. Grenfell Price: "Control of Natives by English-Speaking People around the Pacific."
25th September	Museum Evening.
	Short address by Professor T. Harvey Johnston.
	Exhibits of stone implements from the South-east.
	Examination of and discussion on the Reuther Manuscripts.
22nd October ..	Short addresses and papers by Dr. T. D. Campbell, Mr. P. Hossfeld, Mr. L. Boyle and Mr. Edquist: "Various Methods of Catching and Trapping Fish in Australasia."

The outstanding meeting was in May, when the "Planning of Science" was discussed by various scientific societies. Our contributions by Professor J. B. Cleland, "Racial Problems between Europeans and Aborigines," and Mr. C. P. Mountford, "The Problem between Black and White," were freely discussed and very favourably received. Copies

of these papers were forwarded to the Federal Attorney General with a view to placing before the Federal Minister for the Interior the position of the Aborigines under Federal control.

The following new members have been admitted during the current year: Mr. A. B. Black, Mr. H. Oldham, Miss G. Walsh, Miss A. Vines, Mr. L. R. Boyle and Mr. W. B. Sanders.

There are now fifty-eight members, comprising one honorary member, two life members and fifty-five members. In addition, we have eighteen honorary correspondents.

Several references have been made in Council and ordinary meetings to the passing of one of our life members and Past President, Rev. N. H. Louwyck, who died in August of this year. Before his breakdown in health he was one of our most active Councillors and acting librarian for many years and his passing leaves an irreplaceable gap in our ranks. Almost up to the time of his death he prepared and printed on his own press all notices of meetings, thus relieving the secretary of a fair amount of work. He was ever ready to assist at short notice and in the past had contributed several valuable papers.

The Council notes with pleasure that Mr. C. P. Mountford, one of our Past Presidents, has made very valuable photographic contributions during his various expeditions to Central Australia and has been selected by the Department of the Interior to display his films in America in the near future. Our congratulations to Mr. Mountford on his success.

I must express my personal thanks to Mr. E. Austin, Honorary Treasurer, who has assisted me by attending the evening meetings and recording the proceedings, and the Society as a whole should feel grateful to him for the work he has undertaken.

J. C. LEASK,
Honorary Secretary.

VICTORIA.

The Committee has pleasure in presenting a report to members for the two years ending 31st July, 1944.

It is regretted that owing to pressure of war conditions the Society's activities could only be maintained at a reduced level, and for this reason it was not possible to hold an annual meeting in 1943. At the same time Council considers it a matter for satisfaction that members and friends have shown in a practical manner that the Society has a function to perform. The improved war position gives reason for confidence that conditions for meetings and other activities should soon be considerably improved.

Membership of the Society now stands at one hundred and six, including five life and two honorary members, seventy-seven of whom are subscribers to MANKIND. This total is not much below that of three and four years ago. As the very low rate of subscription includes approximately two issues of the journal MANKIND and is barely sufficient to cover the Society's contribution to its cost of production, it is hoped that all members will pay their subscriptions promptly during forthcoming years.

It is with regret that we record the death of a very highly esteemed foundation member and ex-President of this Society, the late Mr. A. S. Kenyon, whose loss will be deeply felt by many organizations to whom his kindly and expert assistance was always readily available. The same remarks apply to the late Mr. D. J. Mahony, formerly Director of the National Museum, who died suddenly two months after his retirement.